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The Undergraduate.

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Editors' Table.

FOOT BALL has come to Middlebury, and the present indications are that we shall have a strong team. Good work has been done by the boys for three weeks past and much advancement made, considering that only two or three men had an understanding of the game at the start. Prof. Janes has shown not only his college interest and spirit, but his solicitude for the propagation of that which pertains to the good of the student body, by his patient and considerate coaching of the boys. The game cannot be learned in a month or a year, and a green man, even carefully coached, is often unreliable. We have material for a strong team, and faithful practice should not be (as is sometimes the case at Middlebury) the cause for failure.

Class games would help along the cause and increase interest. In this way the number of men now at work might be doubled. This method appears to us one of the most available and practical for placing in the field a strong team. We cannot at present hope to cope with large colleges. But in the beginning the question of winning or losing should not be seriously considered. It is undoubtedly an honor to win: but it is certainly no disgrace to lose after a good game. If a man plays well, he will surely get credit for it, whether he be on the winning or losing side.

To be a success the team must have the support and sympathy of every student. They justly merit and deserve it. See that it is given them.

LET this year be one in which college spirit shall be preeminently manifested at Middlebury. Let class and fraternity spirit be banished to the world of shades or held in subjugation by the more beneficial and powerful spirit of loyalty to college interests. Though we believe each one should stand firm for his or her class and society, yet the personal effusive feeling for either should be lost sight of when matters arise which are for the interest of the college as a whole. The "horse-sheding" is past and no report has reached our ears of guileless Freshmen being "surreptitiously abstracted." There is true manhood at Middlebury. Let it be exerted. It is proper and needed that every man feel that he is personally responsible to the whole extent of his powers for the maintenance of all that tends to the elevation of the highest and best interests of Middlebury College.

THE Boston *Herald*, which published at the beginning of the term its fake story, "Middlebury Aghast", has, as usual, retracted. To those who are acquainted with the college and faculty no refutation was needed. To those who are familiar with the methods employed by the *Herald* in endeavoring to increase its circulation no comment is necessary. It was apparently, on the face of it, and as it has proved, a sensational story made up without any facts and by an unprincipled young man for the financial results. The *Herald*, a very credulous paper, was

glad to be the first in the field with such an article. It thinks now, however, that it might possibly have been mistaken. That there might be no question in regard to the matter the corporation gave it some consideration, and as a result the *Herald*, not long since, published the following editorial:

A few weeks ago the *Herald* published a story of grave robbery by students at Middlebury college, Vermont, which was fully believed to be authentic. The author of the story, who is a student in a New England college, still asserts that it is true as printed, but we have good reason to think we have been imposed upon in the matter. Not wishing to do injustice to either the college or the town of Middlebury, the *Herald*, therefore, offers to both its sincere regret and due apologies.

PERHAPS none of us can fully understand the important bearing upon our future life of the undergraduate years in college until we have passed far beyond those years. "Illusion lends all its force to hide the values of present time." But the shaping force of our years of college life will go with us through all time and into eternity. The moral and mental habits formed while here will not be shaken off easily in after life. It is well for each one, then, to have some well-regulated method of study and recreation, also some prescribed course of reading outside of his college work. We often neglect this when we have ample time for it. A good course of reading, carefully followed, may do as much good as some of our studies. Reading soon becomes a pleasure; and the habit, once formed, will take an important part in our life after graduation.

OVERDOING is sometimes even worse than not doing at all. A fire may be extinguished by the woodto feed it being heaped too high upon it. Reading is beneficial, but the mere bookworm becomes a bore. The "man of one idea" is everywhere dreaded, as is everything developed out of proportion by the over exercise of one part to the neglect of others. In all things let the "happy medium" be sought. The fires of zeal and enthusiasm should not be smothered by too much feeding.

THERE is a greater difference between excitement and enthusiasm than we are wont to think. One pertains to the nerves, the other to the soul. The enthusiastic soul is necessarily strengthened, while the excited mind is weakened in judgment, force and stability. The word enthusiasm has for its root the Greek *theos*, god. Therefore enthusiasm is "an ecstacy of mind as if from inspiration, or from possession by a god." If not possessed by a god, the enthusiast is at least possessed by an idea, a principle, so that, however weak or faulty in other respects he may be, yet in the line of that truth he is of necessity a power.

Literary.

YAMABUSHI.

The Yamabushi, a low set of religionists, had their first temple (*tera*) in Japan at Yamashina, a town between Kyoto and Otsu, building in other places subsequently. They are said to be an offshoot from the *Shingon* sect of Buddhists. The Yamabushi wear generally a scarf across the shoulders reaching down in front (*kesa*), but the upper ones who approach the priesthood wear a priest's raiment (*koromo*) and have some recognition on the part of the government, ranking nearly up to the Buddhist and Shinto priests. Their abodes used to resemble temples, but for the sake of government recognition, in the 3d or 7th year of Meiji many openly affixed the name *tera* to their dwellings, while others attached themselves to temples already standing and thus received government *sewa*. Still others despairing of open recognition and favor plied their schemes in secret.

There is another kind of people called Yamabushi who sprung from the *Tendai* sect of Buddhists. They resemble the first in wearing the *kesa*, receiving permission to do this from Yamato at the temple of Omine San, and they wear white raiment from without even to the flesh, occasionally one wearing the black garment of the regular priest (*koromo*). They carry a staff (*shakujo*), the top of which is armed with metal rings, originally intended to warn insects, and they carry a shell (*kai*) which they blow. These Yamabushi do not beg in their own villages nor when making pilgrimage to Yamato, whither they go in goodly numbers. They are called to pray for the dead in private homes. They are summoned in cases of sickness to suggest remedies and a good physician, if they happen to know one. Both classes worship *fudo-myo-o*. They worship privately, sitting before a *kakemono* with the god's picture upon it. *Fudo* is the name of one of

the fourteen gods (*jusanbutsu*) and being the chief is consequently chiefly honored. They marry. They do not preach. They read the Kyomon and Shingyo, which are books translated from the Sanscrit They also make use of the *darani*, magic formulæ taken from ancient Buddhist Sanscrit writings and never translated into Japanese. They read the *kana* attached and have no idea of the meaning. A man coming to them for help after hearing them go through with this meaningless muttering, gives them an *o rei* wrapped in paper. These Yamabushi have practically become one class of beings. They use a rosary (*juzu*), which has usually one hundred and eight beads, though some are shorter. They worship the fox, some of them, religions are so mixed in modern Japan. Parents come to them or send a messenger to them to inquire the name of divine choice for a new born babe. They take papers upon which they write different names, then roll them in their hands, and lifting the rosary try to catch a paper on the tassel. Shaking the tassel of silk over the papers, one is sure to adhere. If but one, the name thereon is chosen for the child. If two, then these two are dropped and an attempt is made to catch one of them, which if taken gives the baby a name.

Some come to them with one question and some with another. Are the gods angry, and is their sickness attributable to that? Has a fox or a badger taken possession of them? Boy is away from home; has he fallen into a river and drowned? If the Yamabushi says: Yes, a fox god has taken possession, then they ask the Yamabushi to intercede and he tells them, perhaps, to go barefooted every day before the god's altar, praying and offering rice or an equivalent. People very sick with consumption, lunatics and other invalids come, after physicians despair of their recovery, to the Yamabushi, or send substitutes to them. The Yamabushi assures them he cannot cure them all by himself, so calls in an assistant, male or female, to whom he gives a *hei* (stick with fantastic papers attached). The Yamabushi then kneels before his *fudo* and begins his reading. The man (or woman) holding the *hei*, shakes the same and gradually moves, increasing the trembling until in a paroxysm and then in an unconscious condition gives answer to the Yamabushi who turns to him with questions. Why have you come and whence? Are you Inari San? Are you Kompira San? Nani San desu ka? The questions of the Yamabushi are couched in ordinary language, but if the replies come in low language as if the questioner were a servant or a slave, then the Yamabushi assumes the humblest attitude and uses the most polite language he knows. He asks if the god is a severe and strict one or a dull and insignificant one, that he raise or lower the *hei* to indicate it. The question is then asked, What must be done to get the god's forgiveness? The answer comes, the god will not pardon. The question, What can be done to appease the god, elicits various answers in the shape of commands or injunctions. Make a pilgrimage. Put candles or lanterns or oil lamps before the god's shrine. Plant trees. Offer *sake*. Erect a flag-staff and attach a flag to it. Set up a *torii*. Or perhaps the only requisition is that prayer be made. Again they point out the danger that comes from the bad location of the family well, or some out-building, or the evil that comes from using poor earth to make the fire-place, or Japanese range. The sick or their substitutes go off home after such advice and worship morning and evening, carrying out directions as well as is possible. When the fox or some other god does not answer, occasionally an *ikiryo* speaks (the spirit of a living person). An example of the sayings of this creature: That fellow deceived me, promising to be my husband, and then marrying another woman. Sometimes in response to the inquiries of the Yamabushi there comes the sayings of a *shiryo* (spirit of a dead person): Because such and such a man was my enemy I was driven to death. I died in giving birth to a child and I keep thinking of that child left on earth and am so troubled that I cannot become *hotoke*. If the spirit be that of a dead man, he speaks of another's carrying off a proposed wife and thereby causing him such pain that he committed suicide by *hara kiri*, with a gun or otherwise. The cry is for peace, which they fail to find in the after world. The injunction generally is that the afflicted secure a *bonsan* (Buddhist priest) to pray in the interests of the *shiryo*, whereupon relief will come to both parties. It is said that when a fox announces that he has come, the Yamabushi in a loud and angry voice asks whence and why he came. Receiving answer, he asks what can be done to cause his return. The fox replies: If you will offer *aburage* (anything fried in oil, especially *tofu*) or *sekihan* (red beans and rice) I will return. Whither shall we carry it? The fox mentions some shrine or hill-retreat. Later these deluded invalids may be seen falling exhausted before

some fox shrine with the offering demanded held sacredly in their hands, some of them coming out of their craze in the act. If the fox refuses to return with such gifts, he is scolded. If recovery does not take place, the reputation of the Yamabushi suffers.

The Yamabushi vary their practices in different places according to the hearts of the people. In Shikoku the chief reply of the trembling one is: I am a badger (*tanuki*). Shikokuites believe there are no foxes since the time of Kobodaishi, who, according to tradition, drove all the foxes off the island. Because of this belief, although there are foxes on Shikoku, the Yamabushi secure that the badger shall present himself. His advice is similar to that of the fox, however.

In Tosa there is, however, a new phase of the game. The tremblers reply: I am a dog-god (*inugami*). In Kyoto the reply comes: I am a cat-god (*nekogami*). The cat-god will order fish to be carried to some convenient place. A dog does the same as a cat. A badger or fox quite often orders food to some distant mountain causing real inconvenience. One more example of the *ikiryo* I will give and leave the subject. He says to a woman inquiring: You have been affianced to a man who has broken the engagement. Go at night to some temple grounds. Select a tree and on it with charcoal draw the outline of the man you hate. Over a vital part, say the neck or heart, drive a nail. Go to this place at night to pray that this man may die and think him to death if you can when you are not in the temple grounds. The woman obeys. Later the man gets sick and he comes around for advice. He is told to go to some tree that has a nail in it and pull it out or he cannot maintain his life. So off he goes in search of such a tree. Poor man if he never finds it.

The *ikiryo* would seem to give individual duties to be performed, while the *shiryo* send the afflicted to some temple for treatment or enjoin the securement of a priest for house worship. Perhaps Christendom, too, has its *yamabushi*. If so, does the reader know them?

C. M. SEVERANCE, '83.

SCHOOL TEACHING.

In primitive times, when men lived in caves, and, as Charles Lamb humorously says, went to bed early because they had nothing else to do, and grumbled at each other, and, in the absence of candles, were obliged to feel of their comrades' faces to catch the smile of appreciation at their jokes; then books were scarce and school-teachers an unknown quantity. As far along in the scroll of time as a hundred years ago even, schools were far from being of sufficient importance or numerous enough to support a class of professional school-teachers; common schools were not a universal blessing and higher education was the privilege of only a few, as is shown by the fact that when Timothy Dwight became president of Yale in 1796 it was to find only 110 students there. A little later we find the schoolmaster coming into prominence, impersonated in such characters as Irving's "Ichabod Crane." But times have changed with the onward flow of history; no longer are schools taught by only such freaks of human nature as can find room for themselves nowhere else, nor is there yet with us the patriarchal idea of a schoolmaster with a long gray beard falling like a hirsute cataract from a seamed and craggy face; these are all visions of the past. School-teachers of today are mostly earnest and able young men and women, and school teaching as a profession is commanding the attention and services of the most advanced thought and ability.

"Yes, I think I would like to teach; had I better join an agency," already some prospective graduate has probably asked. There was once a boy who wrote a composition on "Pins," and, among other things, said they had saved the lives of many people; when asked by his teacher how this was he replied, "By their not swallowing them." It is so with teachers' agencies. They have made a great many teachers happy by their not having anything to do with them. However, they have been and are of unquestionable service both to school officials and many teachers. The trouble is with the candidate, who should not register with too great confidence reposed in their power to help him to just such a position as he feels his talent and ability ought to fill; it should be rather with the feeling that a step is taken whereby advantage may result in some unknown future time; let him not soar aloft too high in his imagination or the wax of the wings of his expectation will become melted and he may find himself giving the young shoots their proper inclination in a humbler, though perhaps not less useful and important sphere than he had anticipated.

However it be regarding agencies, it is a fact constantly coming to be more widely recognized that

there is no better field in the United States to-day for young men, ambitious to do themselves and their country a service, than the educational. It is difficult to find a department of our national life where promotion is surer and speedier, or the reward, such as it is, more certain than in that of education, whether in lower or higher schools or in public or private institutions. While it is true that the possible pecuniary rewards are not so great as in law, medicine or business; yet, even in this respect, education is not so unfavorable as in times gone by. There is a general upward tendency to salaries in all grades of educational work, which gives evidence that the people at large are beginning to recognize the importance of education and the necessity of offering adequate pecuniary remuneration if it wishes to procure for this work the best talent of the age. The general public is beginning to care about educational matters as it has never before. A sign of this is the amount of space which our daily newspapers and magazines are coming to give to educational news. Every new theory in education, almost every new device in school-room practice, now commands public attention and recognition. Any man or woman who has something to say on educational theory or something to do in educational work now has an opportunity of doing it and of commanding public attention and appreciation fully equal to that of a person in any other line of work.

It is to be admitted, however, that the real attractions in school teaching must be sought in other circumstances than in the possibility of earning a large income. It is true that wealth is power, but knowledge is a far greater one; surely in its power to command the esteem and respect of thinking people. There is hardly a community where the school teacher is not regarded as being in the front rank of its social life; furthermore, his is a position that is increasing in dignity and honor with every passing year. He is not subject to the anxieties about the fluctuations of trade, like the business man, or the variations in the price of labor, like the mechanic. Unlike the lawyer and doctor, his hours of labor can be calculated upon, while in thought, individuality and character he may be as independent as the farmer, but without being, as is he, materially affected by varying winds or changing seasons.

Especially may it be said of him:

"And books are yours,
Within whose silent chamber treasure lies,
Preserved from age to age; more precious far
Than that accumulated store of gold
And orient gems, which, for a day of need,
The Sultan bides within ancestral tents."

Furthermore, as he investigates this treasure he can have the pleasure of feeling that he is all the time the better fitting himself for the performance of his duties, and however much he cultivate himself, that cultivation can not be merely selfish; for his purposes no kind of knowledge can come amiss. His is the lot to be in almost daily contact with youth, open to all good thoughts and noble sentiments, all eager for improvement, and many burning with a desire for excellence. There is not a calling, however high or worthy, that some one of them may not some time fill; and so, if the teacher only have genius enough to kindle his pupil, if he only has the power to understand him and the knowledge to give a right direction to his thoughts, if only he has nobleness enough in his own character to give the proper impetus and direction to these young aspirations, then may he continue with his work in the manner that it is no unworthy or unproductive labor that he is engaged in, nor one whose rewards are merely temporary; if it be that he has not distinction or wealth in life, yet he may be happy with something more and better—the heartfelt honor and affectionate respect of those who feel they have been made wiser and better by his influence and teachings. It is this thought, this hope, that is undoubtedly greater than all others as an incentive for young men and women to enter the teachers' profession.

In evidence of this matter of a teacher's influence and power over the lives of his pupils it may be noted that Locke says: "I think I may say that of all of the men we meet with, nine of ten are what they are, good or evil, useful or not, through the influence of their education"; in George Eliot's "Adam Bede" we find the old schoolmaster meditatively muttering to himself as Adam leaves him one evening: "Ay, ay, there you go, stalking along—stalking along; but you wouldn't have been what you are if you hadn't had a bit of old lame Bortle inside you." There is not a college but has more than one professor who is more to his students than the subject he teaches, because he helps to make men of them; there is not a teacher anywhere but that something of his personality and character is engrafted into the constitution of his pupils. "To leave the world a little better than we found it is man's chief duty"; if this be true,

where can we find a better opportunity for so doing than in school teaching? The school is the great reforming and regenerating instrument of civilization. Is any one ambitious of the power of being useful? Where else can he do so much? Is he desirous of being good for something in the world? In what line of work can he do more? If it be great renown or much riches that one desires he must seek it in other fields; but where there is a person anxious to live for the good of others and for his own best good and happiness let him consider school-teaching. Another Horace Greeley is needed, whose message shall not be "Go West, young man," but "Fit yourself for a teacher, young man, and then teach." It is a field that furnishes much of satisfaction and content to him that labors therein; one whose fruitage is abundant and whose treasure is exhaustless.

EDGAR R. BROWN, '93.

DELTA KAPPA EPSILON CONVENTION.

The forty-seventh annual convention of the Delta Kappa Epsilon Fraternity met in Minneapolis on Thursday, October 11, with a large number of delegates present and remained in session throughout the week.

A reception was tendered the delegates on Wednesday evening at the parlors of the West Hotel, and was an elaborate and most enjoyable occasion. Thursday morning the convention met in secret session for the transaction of its usual business. On the afternoon of that day the delegates enjoyed a buckboard ride, followed by a pleasant reception given in honor of the delegates by the young ladies of the Alpha Phi Chapter of the University of Minnesota. A ball was given in the evening. Thus ended Thursday's festivities. Another secret session was held all day Friday. The petition to revive the Delta Delta Chapter of Chicago University was granted, while petitions for charters from Northwestern University and several smaller institutions were refused. The banquet on Friday evening ended in a delightful way the regular duties of the convention.

DELTA UPSILON CONVENTION.

The fifty-ninth annual convention of the Delta Upsilon Fraternity was held with the Wisconsin Chapter at the city of Madison. The long distance necessitated an early departure from the New England colleges. New York city was appointed as a meeting place for the eastern delegates, and on Monday afternoon, Oct. 2, a considerable number left the West Shore station on an express train.

The journey westward was delightful. At several towns our number was swelled by recruits from the New York colleges. Union, Hamilton, Colgate, Cornell, Rochester and Syracuse in turn joined the ranks.

We arrived in Chicago Tuesday night just in time to miss the last train for Madison. We reached our destination next morning and the first afternoon was devoted to a business session. A reception was tendered in the evening. A business session was again called Thursday forenoon. In the afternoon we were treated to a carriage drive through the city and its suburbs. In the evening public exercises were held, followed by a reception by the local chapter. Friday morning another business session was held, and a strong local society of Swarthmore College, Pennsylvania, for the third time petitioned for a charter, and the matter was left with the Executive Council. A steamer ride around Lake Mendota had been arranged, but was necessarily given up on account of business. A banquet was held in the evening at the Park Hotel, Judge E. B. Sherman, Middlebury, '60, acting as toastmaster. The following morning saw the departure of the delegates to the World's fair and their respective colleges.

Personals.

[*The editor of this department appreciates the fact that it is one of special interest to the alumni. But as they are widely scattered and many are unknown to him, he asks them to send to the Undergraduate from time to time whatever items they may come in possession of and thus aid in making this department what the alumni desire it to be and what the editors endeavor to make it.*]

'46. Peter Starr, a prominent lawyer of New York city, spent a week at the home of his sister, Miss Starr, the latter part of October.

'59 William Rodney Shipman, D. D., in a recent letter says: "I get my money's worth reading the UNDERGRADUATE and as much more incidentally."

'59. Rev. S. Leroy Blake of New London, Conn., gave an address on "Amusements" before the annual State conference of Congregationalists held at Rockville during the summer.

'62. Ex-Gov. Lyman E. Knapp of Alaska, formerly of this town. has entered the practice of law in Seattle, Washington.

'61. Rev. Chandler N. Thomas, pastor of the New Haven Congregational church, has recently been on a three-weeks' vacation and visited the World's fair.

'64. Hon. John A. Mead of Rutland is mentioned as a candidate for next governor of Vermont.

'66. Abner Smith of Chicago, Ill., has recently been elected a Judge of the Circuit Court of Cook county. The *Chicago Herald* of October 7 gives his photograph and the following sketch: "Abner Smith was born at Middlebury, Vt., in 1843, and graduated at Middlebury College in 1866. He came to Chicago two years later and began the study of law in the offices of J. S. Stark. When admitted to practice he formed a partnership with Mr. Stark, which continued up to the time of the latter's death in 1873. After the death of Stark, Mr. Smith formed two or three partnerships which were soon dissolved, and he now attends to his practice alone. He ranks high as a member of the Chicago bar and is among the most popular in Cook County with his party." Hon. J. S. Grinnell was a member of the same class and has also been Judge of the Circuit Court, City Attorney of Chicago and State's Attorney of Cook county. Another classmate was Hon. Thomas Swift Ford of Columbia, Miss., who has been a member of the State legislature, District Attorney for the first and seventh districts and Attorney General of Mississippi. Revs. E. J. Ranslow and N. R. Nichols were also members of this class.

'69. Hon. David N. Burke, who was appointed last April United States consul at Pernambuco, Brazil, and has been in that country since June, was nominated by President Cleveland recently for consul at Malaga, Spain. Malaga is the capital of the province and an important port on the shore of the Mediterranean. In this city is located the beautiful "Alameda," a public walk, of which so much is said in history. The population is nearly 200,000. Mr. Burke formerly lived in Middlebury, but for many years has resided in New York.

'74. Professor Loren H. Batchelder of Hamline University had charge of the department of Physical Science in the Correspondence School at Chatauqua, New York, during the summer.

'75. Fred G. Swinington, attorney at Rutland, was recently elected one of the executive committee of the Vermont Bar association.

'75. Hon. Charles M. Wilds was elected president of the Vermont Bar association at its last yearly meeting held at Montpeler, October 25. One of his classmates was also elected to serve on the executive committee. This class of only seven graduates seems to be well represented in the legal profession of Vermont.

'76. J. W. Abernethy made his Middlebury friends a brief visit not long since.

'79. On Wednesday, October 18, at 11 o'clock in the forenoon, several near realitives and intimate friends gathered at the home of Prof. and Mrs. Henry M. Seely to witness the marrage ceremony of their daughter, Miss May, to Rev. John W. Chapman. Rev. W. H. Collins of Brattleboro, assisted by Rev. C. F. Noble of Middlebury, performed the ceremony. Mr. Chapman for the past six years has been a missionary of the Episcopal church at Anvik, Alaska. Soon after the ceremony Rev. and Mrs. Chapman started on an extended wedding tour before going to their home in Alaska.

'80. H. R. Dorr, banker, of Rutland, made a business visit here the latter part of October.

'83. Rev. C. M. Severance is stopping in Tsu, Ise, Japan. He has an article in this isue of the UNDERGRADUATE.

'84. Frank H. Knowlton, of the Smithsonian Institution in Washington, was married to Miss Rena G. Ruff, at the bride's home in Laurel, Md., October 3. He has held a position under the government with the Smithsonian Institution at Washington for about eight years.

'84. The Catskill, N. Y., *Recorder* devotes three columns to matter pertaining to St. Luke's Episcopal church of that place, of which Rev. Elmer P. Miller is rector. The church has grown since Mr. Miller's rectorship began in 1891, and a new house of worship has just been erected at a cost of over $30,000, the project being chiefly brought about by the rector. The church has 390 communicants.

'88. Berton L. Brown is meeting with deserved success in his chosen profession. The Elmira *Daily Gazette* speaks of him thus: "Professor Brown is a gentleman of great force of character and educational ability. He was born at Columbus, Chenango county, N. Y., in 1862, and his people have resided there since the earliest settlement of that section. His father, Hiram Brown, was a manufacturer of cheese, and at one time managed five large factories in Central

New York. This gentleman failed in business, and the family being large, the son was thrown on his own resources at the age of 15 years. He then learned the process of cheese making, and the next summer, a lad of 16, engaged to superintend a factory in Lebanon, Madison county, this State. Thus working summers and attending school winters, at the age of 18 he had fitted himself for teaching in the district schools. Continuing his studies, he graduated in 1885 from the Potsdam State Normal School and in 1888 from Middlebury College in the State of Vermont, receiving the degree of A. B. In 1891 he was made a Master of Arts by his Alma Mater. During the last year of his college course he was elected to the principalship of what was then Sherman Academy at Moriah. Prof. Brown is a member of the County Teachers' Association and while in college belonged to the D. K. E. Fraternity. In 1888 he married Miss Flora M. Freeman of Watertown, N. Y. He is a member of the Congregational church. When he came to this school there were only two teachers and now there are eight. Last year through a generous gift from Mr. G. R. Sherman an entirely new building was erected. It is of brick and three stories in height. There are few school buildings in the country equally beautiful, and in many respects this school has no superior of its size in the country; it stands on a commanding eminence overlooking Lake Champlain and nearly 100 miles of the Green Mountains extending north and south on the east, while on the west are plainly seen the highest ranges of the Adirondacks. The course of study covers all the English studies. Academic studies, Stenography, Telegraphy, Typewriting, Music and Painting, besides a full Business College course. In recognition of this enlarged scope of the institution, the Regents of the University of the State of New York last year changed its name from Sherman Academy to Sherman Collegiate Institute. Last year there were 225 students and the graduating class numbered 22. The training of teachers is a special feature here and Prof. Brown conducts a Teachers' Bureau. He sent out this year about 60, and every year fits teachers for every town in Essex county, for surrounding counties and for the State of Vermont. The Teachers' class now numbers 23. Prof. Brown has done a great work in the Sherman Collegiate Institute. He is master of the art of teaching and has in reality a miniature Normal School at Moriah."

'88. George E. Knapp has taken up the legal profession at Seattle, Washington, having entered into partnership with his father, ex-Gov. Knapp.

'88. Charles D. Pillsbury is practicing law at 218 North Main street, Los Angeles, California. The firm name is Carran & Pillsbury.

'89. Lewis W. Austin is a professor in the University of Wisconsin at Madison.

'90. W. H. Button visited the State capital on business recently and attended the annual meeting of the State Bar association.

'90. F. H. Button was in Boston for ten days during the middle part of October.

'90. '91. Rev. and Mrs. John Thomas of East Orange, N. J., were in town recently to attend the wedding of a sister of Mrs. Thomas.

'91. E. C. Bryant, recently from the Polytechnic Institute at Boston, Mass., has entered the employ of the Canadian Bridge and Iron company of Montreal, P. Q.

'91. E. W. Benedict, who held the position of principal of the academy at Willsboro, N. Y., has accepted a re appointment, his salary having been increased.

'91. From the superintendent's annual report of the City High School of Ithaca, N. Y., we clip the following: "The vacancy was filled by the appointment of Prof. F. D. Boynton, whose work during the first month of his incumbency shows that there was no mistake made in his selection. The total registration was 419. As nearly as I have been able to learn, 40 young men and seven young ladies, in all 47 of last year's students, have entered the Cornell University this fall."

'92. Alexander MacDonald has accepted the reappointment of principal of the St.Regis' Falls, N. Y., Union School and Academy, his salary having been increased.

Communications.

To the Editors of the Undergraduate:

The yearly attempt to start foot-ball in Middlebury college at last seems to have met with success. It is a game which certainly deserves tohold a place in our college athletics. The number of years foot-ball has been played certainly shows that it is deservedly pop-

ular, for history tells us that foot ball was introduced into England by the Romans. And, since Middlebury has determined to put a team into the field, all should aim to do what they can to make the team a good one. You can do much individually by always being present and ready for work. It does not matter if you do not expect to get on the team. Get out on the field and help by giving the team practice. And if you are disappointed by not getting on the team, do not give up, but go to work and make those who do get on "hustle" to keep their place. E. B. E.

To the Editors of the Undergraduate:

For some years there has been a desire among the students to have the course here arranged to embrace certain electives in modern languages. The one year of German and French which is now offered to us is hardly adequate for a good understanding of the lan guages. True, one has some knowledge of each. but hardly enough for practical use. Just now there are probably enough Sophomores and Juniors who would be glad to get another year in those languages to form a class of at least twenty.

It would certainly be a very desirable insertion, and we feel confident that if it were known that so many wished it the curriculum would include it in the next year's list of electives.

To the Editors of the Undergraduate:

While former Undergraduates have doubtless been flooded with arguments in behalf of a literary society, for some reason there seems to have been a lull of late, and it is high time it was again agitated. But. seriously speaking, if enough students desire to enter in upon the enjoyment and work that would fall to those joining it, the fall term is a most opportune time for forming one. There is no question that such a socieiy would be a help to the students and the college as well, and there is no known reason why this has not been done long ago, except the gen eral disinclination on the part of the students to originate one. There are doubtless plenty of men in college, and plenty of women, too, perhaps, who would be glad to help form something of the sort at Middlebury and would do all they could to keep it alive and make it a success; but either on account of modesty to push themselves forward, or out of indifference, hesitate to advocate it strongly. If those interested would organize and carry out a respectable programme, say twice a month, it would be by far the shortest way to solve the difficulty.

L. C. R.

To the Editors of the Undergraduate:

The male students of Wesleyan college have organized to put down co-education, so we are informed by a notice on our bulletin board. This idea on the part of the male students of any college seems to me to show a want of practical common-sense. In the first place, does any man think that a woman is going to be frozen out from any place she has made up her mind to be in, simply because some student or a combination of students have agreed to ignore her existence? Then, what a vast amount of courage it must take to enter into warfare with a girl. Moreover, look at the absurdity of the matter. Here a set of callow youths seek to prevent a woman from attending recitations at college in the same capacity as themselves. Youths who owe their existence to a woman, who were reared by a woman, who from the beginning of their memory were compelled to obey a woman, who have no dream of happiness apart from the companionship of a woman, and who make nonsensical demonstrations of this sort, not because the company of woman is forced upon them, but because they are such stupid individuals, that no woman can allow her pity to overcome her judgment and try to mitigate their asininity by her genial society.

To the Editors of the Undergraduate:

Now that another Sorority has come into being in Middlebury college, what will be the result? Will they emulate the example of their brothers? Will the ladies of each society wreath their handsome faces with most divine smiles and meet the incoming Freshman girl, and taking her satchel pilot her up to Battell Hall? Will they show their rooms and talk sorority? Will they take the new ones up the "half-mile stretch"? Will Phi Beta Phi shake their pretty heads and roll their beautiful eyes in holy horror at the sound of Alpha Chi and vice versa? Will they tell the newly arrived about their women, how this one, in the upward rising, has reached regions celestial, or this one is treading hard and difficult paths of fame, or this one is an athlete, literary genius or clergyman? And will they, O! will they say of the young men of the college, this one is a true Alpha Chi, or that one is a staunch Pi Beta Phi, and can be counted on to act right in every emergency?

To the Editors of the Undergraduate:

As is well known, during Hallowe'en night there was a most frightful agitation of all movable objects. Gates, hitching posts, settees and trees changed their places; a numerous aggregation of vehicles mounted the express office and strolled on to the stone bridge; the grand stand in front of Battell hall laid down upon its face; and the stoves, pulpit and other fixtures in the chapel building moved from their accustomed places. Some people maintain that the happening of that night was the work of some misguided youths of the town; some that the Freshmen did it; and there is a report that the Sophomores were none too good to have a hand in it. Now far be it from me to cast reflections upon any one, but it is a fact, that the Cat and Rabbit club and the Turkey club banqueted jointly at Taylor Hall that night. Do figs bear thorns, or thistles cocoanuts?

Cutts.

As the Undergraduate goes to press, we learn with profound sorrow of the death of the greatest benefactor and best friend Middlebury college ever had, Charles J. Starr, Esq., at his home in New York city, Nov. 2. The burial was at Stamford, Conn. President Brainerd and ex Gov. Stewart attended. Mr. Starr's gifts to the college were many and large, his life pure. His last gift to the college was $150,000. We shall endeavor to give a sketch of his life in the next issue of the Undergraduate.

Town and Campus.

Vicker, '95, went home Nov. 4.

Miss Dorsey, '93, was home Nov. 4–5.

D. P. Taylor, '96, is at Boulder, Colorado.

Miss Dunshee, '93, visited college Oct. 28–30.

Wilson, formerly of '95, visited college Oct. 16.

Lamson, '96, preached at East Middlebury, Nov. 5.

Dr. White of Yale University was at chapel Oct. 16.

Cadwell and Parkhurst, '97, have become members of the Y. M. C. A.

H. P. Williamson, formerly of '95, has entered the Sophomore class.

Whitney and Brown, '97, visited the World's fair the last part of October.

Miss Janes, '97, spent Saturday, Nov. 4, with her parents in St. Albans.

Mr. Holden of Worcester, Mass., recently made his daughter, Miss Holden, '97, a visit.

Prof. Janes delivered an address before the State Teachers' meeting at Rutland, Nov. 9–11.

Everybody wake up and support the foot-ball team. It is for our interest as much as theirs to do so.

Alpha Chi sorority have fitted up lodge rooms in the block from which Prof. Wright recently moved.

Wilcox, '96, has been elected one of the auditors of the boarding hall to take the place of Barlow, '95.

Halnon, '96, was obliged to go home for a week on account of sickness, but is now back again.

President Brainerd, on his return from the Williams centennial, gave an account of his trip and the exercises.

Miss King, '94, and Miss Heath, '95, spent Oct. 14 and 15 with Mr. and Miss Hesselgrave, '93, in New Haven.

Henry E. Foster, '96, and J. A. Cadwell and Arthur Piper, '97, were recently initiated into the Chi Psi fraternity.

Cadwell, '97, was obliged to leave the college for a short time the latter part of October on account of sickness.

Grant, '95, and Kimball, '96, were delegates to the Y. P. S. C. E. convention held in Barre. Grant was one of the speakers.

Eddy and Seely, '94, were chosen delegates to represent the Methodist Sunday school at the State convention held in Rutland recently.

At the convention held in Montpelier recently, Eldridge, '95, was installed Grand Messenger of the Grand Lodge I. O. G. T.

Several of the boys observed Hallowe'en and made some extra work for Janitor Bean by carrying stoves and chairs out of the recitation rooms.

Recitations were omitted Thursday afternoon, Oct. 19, to give the students opportunity to attend the American Home Missionary rally at the Congregational church.

Fitzpatrick and Russell, '96, after the foot-ball game at Northfield, went to Goddard Seminary, Barre, and spent Sunday. Mr. Fitzpatrick is a graduate of that school.

The college glee club has re-organized with E. L. Cushman, '95, leader, and O. J. Sawyer, '94, trainer. Twelve men are practicing, but the club has not yet been made up.

Dr. C. C. Plehn, who is on the faculty of the University of California, is engaged in university extension work and is delivering a series of lectures on political economy at the Mark Hopkins Institute of Art, San Francisco.

A chapter of Pi Beta Phi has recently been established at Middlebury with nine charter members. This is said to be the oldest national sorority, having been established at Monmouth in 1867. It now numbers twenty-eignt chapters.

Starr Hall "hook and ladder company" were called out by the burning of a hay barn just outside the village limits Saturday evening, Oct. 28. Proper notice of the fire was given on the journey from the college over and two "cops" responded to the call.

That a college education pays, even for a farmer, and that Middlebury college gives a practical as well as a theoretical education, is shown by the fact that Lyman W. Peet of Cornwall, class of '61, raised six potatoes this year that weighed 14 lbs. 1 oz., and one of the number weighed 3 lbs. 3 ozs.

Vicker, '95, has resigned his position as commissary of the boarding hall, and Grant, '95, has been chosen for that position for the rest of the term. Mr. Vicker was obliged to resign, as his appointment of executor of the estate of his grandfather, recently deceased, necessitated his absence from the college for two or three weeks.

Prof. Wright received quite a wound on Friday evening, Nov. 3. While shutting a rolling door he jarred the head piece of an oaken bedstead which was placed over the door so that it came down, striking him in the face and cutting a gash on the forehead which required three stitches from the hand of the surgeon to close, also inflicting other bruises on the face. Prof. Howard took his place at the rhetorical exercises the following morning.

Immediately after chapel, Saturday, Oct. 21, the the Athletic association held a meeting to determine what action should be taken concerning a challenge issued by the Norwich University at Northfield, requesting a conference for the arrangement of a game of foot-ball between themselves and this college. C. E. Fitzpatrick, '96, was elected captain of the foot-ball eleven and was authorized to accept the challenge and arrange a game. Fifteen men pledged themselves to practice once a day on the field.

The cane-rush between the Sophomores and Freshmen took place on the ball grounds, Oct. 13. Twelve Sophomores and seven Freshmen indulged in the sport. Goodman, '96, and Haydon, '97, held the cane for their respective classes. The contest was so uneven as to be almost void of interest. When the pistol shot sounded Goodman made a stout pull, getting over the line several feet, and in the rush the Freshmen were stopped before they got to the cane. Inside of two minutes the Sophomores had the cane and had left the field.

Dr. Bernard Bigsby, an English philologist of some note, the author of several books on the science of language, visited college Oct. 2. Dr. Bigsby studied seven years in Rugby and took his degree at Oxford. He gave a short talk in the morning on Dr. Arnold of Rugby, and in the afternoon delivered a lecture on Dr. Thomas Arnold, the school where he studied, and his work at Rugby. His delivery was fervid and graceful, his descriptions most vivid, and the whole was heartily cheered. We seldom hear a more interesting or effective speech than this of Dr. Bigsby.

In the new rooms fitted up for their sorority headquarters, the Alpha Chi met on the evening of Oct. 27 for the initiation of new members. Six candidates were admitted: Miss Steele, '95, and Misses Holden, Gordon, Dunbar, Janes and Rockwood, '97. After an enjoyable banquet the following toasts were responded to, Miss Ritchie, '94, acting as mistress of toasts: The Rooms We Dedicate, Miss Ross, '95; Alpha Chi, Miss Verder, '95; The Alumna's Spirit, Miss Bolton, '90; Our Brothers, Miss Dunshee, '93; Our Purposes, Miss Rogers, '95; The Victims, Miss Gordon, '97; Our Future. Miss Tyler, '96.

Friday evening, Oct. 20, fourteen members of the Delta Upsilon fraternity with ladies banqueted at the Stevens House at Vergennes, driving up in loads of four and six. College and fraternity songs and yells were indulged in going and returning. While there instrumental and vocal music was rendered and a general good time was had. F. H. Bigelow, '94, presided as toastmaster and called for the following toasts: Delta Upsilon, A. A. Sargent, '94; D. U. Alumni, P. C. Hoyt, '89; Dikaia Upotheke, John Barlow, '95; D. U. Hall, D. H. Blossom, '96; D. U. Sisters, C. L.

Leonard, '95; D. U. Freshmen, S. C. Shedrick, '97; D. U. Rides, F. N. Davis, '96.

Hallowe'en, among other things, was the occasion of a banquet of the Cat and Rabbit club and Turkey club. About 8 o'clock the members of the two organizations gathered at Mrs. Barton's, where a bounteous repast was enjoyed. After the capacities of all had been well attended to and even the "man of unbounded stomach" was satisfied, the following toasts were responded to, Guy C. Lamson, toastmaster:

"A man may smile, and smile, and be a villain still."

Poem, E. May Barton, '96.

"Was ever poet so treated before?"

Swiping, Geo. C. Douglass, '95.

"Help thyself and God will help thee."

Midnight Strolls, Lena M. Roseman, '96.

"Oroward, how dost thou afflict me."

Senior Dignity, Annie L. Ritchie, '94.

"Cudgel thy brain no more about it."

Past and Future, Chas. L. Ross, '95.

"God made him and therefore let him pass for man."

At a seasonable hour the members of the two clubs separated, having had an agreeable time and declaring their intention to have another one year hence.

Foot Ball.

The first indications that Middlebury was to organize and play a foot-ball team this fall were after a challenge was received from the Norwich University team about Oct. 20. A meeting was held in the chapel Saturday morning, Oct. 21, and a sufficient number expressed their willingness to go into practice. D. J. Hayes, '94, had been previously elected manager of foot-ball affairs and C. E Fitzpatrick, '96, was chosen captain. Money to support the team was afterwards pledged by members of the faculty and others, including some down town aid, to the amount of about fifty dollars. Since then the boys have worked well and the team made its debut at Northfield, Nov. 4. Norwich presented a good team for a small college, which had had experience in several previous games. In the first half N. U. made three touch-downs, kicking the goal each time. The first was made in about twelve minutes, N. U. starting the game with the usual wedge. Soon after the first touch-down Prentiss received an injury which retired him, Barlow taking his place as half-back and Scott going in on the line. N. U. gained the second touch-down in about seven minutes and the third in eight, making the score 18 to 0.

In the second half Middlebury braced up and made several good gains through the center, but the excellent end plays and interference of N. U. proved too much for Middlebury and three more touch-downs were made by N. U. and two goals kicked, making the final score 34 to 0.

Most of the work for N. U. was done back of the line, and we think our line compared favorably for the first game. The work of the guards for Middlebury was excellent, and the individual plays of Grant and Foster were especial features of the game.

The team realized that they were lacking in team work, however, and hope to give Norwich a better game when they meet at Middlebury later in the season.

The team expect to play the Rutland eleven soon.

Norwich University.		Middlebury.
Carleton, r. e.		Grant, l. e.
Kerr, r. t.		Hayden, l. t.
McCarty, r. g.		Goodman, l. g.
Ross, c.		LaFleur, c.
Beauclerk, l. g.		Fullam, r. g.
Gibson, l. t.		Barlow, Scott, r. t.
Storrs, l. e.		Sargent, r. e.
Cushman,	r. half back.	Foster.
Mosely,	l. half back.	Prentiss, Barlow.
Arnold (captain).	full back.	Fitzpatrick (captain).

Norwich 34. Middlebury 0.
Referee—Prof. Janes, Middlebury.
Umpire—Lieut. Holden, N. U.

Our boys reported a fair game and very gentlemanly treatment by the Norwich boys. Each one returned home with words of commendation and a better impression of Norwich University than when he started. It remains for Middlebury college to bestow the same kindness and gentlemanly treatment upon the Norwich team when the return game is played.

The game with the Laurettes of Troy was postponed on account of the inability of several of the team to go on the trip.

THOUGHTS.

What countless household phrases we borrow from Shakespeare is probably inconceivable to those not conversant with the treasure of knowledge stored up in Shakespeare's plays. The following are a few of the hundreds of familiar phrases: "Bag and baggage," "milk sop," "dead as a door nail," "hit or miss," "true as steel," "cut up capers," "take a nap," "hard as steel," "better half," "love is blind," "tell truth and shame the devil," "familiarity breeds contempt," and "westward ho."

The supply is almost boundless; he is such a master of expression that even after these years his words still live in the hearts and homes of his countrymen.

Etymologically a dignified person is one having worth. So one to possess true dignity must have within himself true worth, whole souled self-respect. Having this faith in himself, he inspires faith in others, and we say he is a faithful man. The real quality within the man is what yields the outward fruit visible to and honored by other men.

Word pictures may be painted by a single word often better than by more. A *dilapidated* building brings immediately the picture of stone falling from stone, timber from timber. Full of hope is the German word for burial place, "God's acre," which, grafted into our language, has been almost lost. Especially is there poetry in the names of plants, their grace and beauty being such that we cannot escape it, as "blue-bell," "maiden hair," "heart's ease," "rosemary," "giltcup" (buttercup), and daisy. Concerning this last, Chaucer says:

"That well by reason it men callen may
The daisie, or else the eye of day."

Emerson has characterized language as "fossil poetry." If we only realized it, we might be surprised to know that we talk poetry every day. "On every side we are beset with poetry. Popular language is full of it, of words used in an imaginative sense, of things called by names having immediate reference not to what they are, but to what they are like. All language is in some sort a collectian of faded metaphors."

There's nowt to be done wi'out tryin'
'Cept lyin' down and dyin'.

—*Stephen Blackpole.*

Men is divided into three factions: Them that grabs their chances, them that chucks away their chances, and them that lets their chances slide.

—*Theodore Winthrop.*

Tu sta is tu win. —*Josh Billings*

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